



People helping people

Missions is people helping people in Jesus' name. For Bob Holfield (left), furloughing in Mississippi, that means being a general evangelist in Italy. For Holfield, the challenges of witness and ministry come through a Baptist conference center, a 1,000-watt radio station and through the Italian Baptist churches. "We are thankful to be co-laborers in such a strategic time and in such a strategic place as this," Holfield says. Pray for Bob Holfield this week. Pray also that the Lottie Moon Christmas Offering's national goal of \$58 million will be reached. (FMB photo by Ken Lawson)

Started in 1888

Lottie gifts top half billion; growing needs accent urgency

By Bob Stanley

RICHMOND, Va. (BP)—Without fanfare the cumulative total for Southern Baptists' annual Lottie Moon Christmas Offering for foreign missions has passed the half-billion dollar mark.

The offering, which provided \$3,315 when it started in 1888, represents a phenomenal Southern Baptist success story. It's the envy of many other missionary organizations which has no equal—or even a close rival.

"I know of no other single faith offering for gospel witness overseas comparable to this one," says Gerald Anderson, director of the Overseas Ministry Study Center in Ventnor, N.J., a nondenominational continuing education service for missionaries.

Since Charlotte Diggs (Lottie) Moon first wrote from China appealing to her fellow Southern Baptists to increase their support of missions the offering has generated \$541,804,572.

The 1982 goal of \$58 million will provide more than 46 percent of next year's Foreign Mission Board budget. It will support approximately 3,200 missionaries in 96 countries—the largest Protestant missionary force in the world. The board's other major source of financial support is the Cooperative Program, Southern Baptists' unified giving plan.

From the start the Lottie Moon emphasis has been built on prayer and giving. Goals have increased dramat-

Lottie Moon goes to the theater

It was reported to the Baptist Record that the Saenger theatre in Hattiesburg, during its light opera performance of "She Loves Me," offered tickets in Lottie Moon Christmas Offering envelopes. The Baptists who received the tickets are wondering if the theatre received any contributions to the annual Southern Baptist offering for foreign missions.

ically in recent years as Southern Baptists embarked on Bold Mission Thrust, an effort to share the gospel with all people of the world by the year 2000.

For the third year in a row the entire goal is being budgeted as part of the Foreign Mission Board's 1983 budget. Its primary promoter, the Southern Baptist Woman's Missionary Union in Birmingham, Ala., admits this is a bit scary.

WMU Executive Director Carolyn Weatherford says she understands the urgent needs which require the full amount to be budgeted. But, she says, that still puts "quite a bit of psychological pressure on us."

In fact, she explains, it came as a "colossal shock" some years ago when she first realized the Lottie Moon offering no longer was just providing for the special capital needs on the mission fields but was now paying a lion's share of the total overseas operating cost of the Foreign Mission Board.

"I don't think the women have ever taken the Lottie Moon goals lightly," she said. "But it's quite different now that we know \$46 million of this year's goal is required just to pay for the 'bread and meat' costs of overseas missions."

Despite the increased amounts required to send and support missionaries, the 1982 Lottie Moon offering will provide \$12 million for capital needs. This is a 50 percent increase over last year and is the largest sum ever available for such projects in a year. An additional \$1.7 million will come from Cooperative Program funds.

Capital funds pay for such items as missionary housing and vehicles, church buildings and equipment in evangelistic efforts.

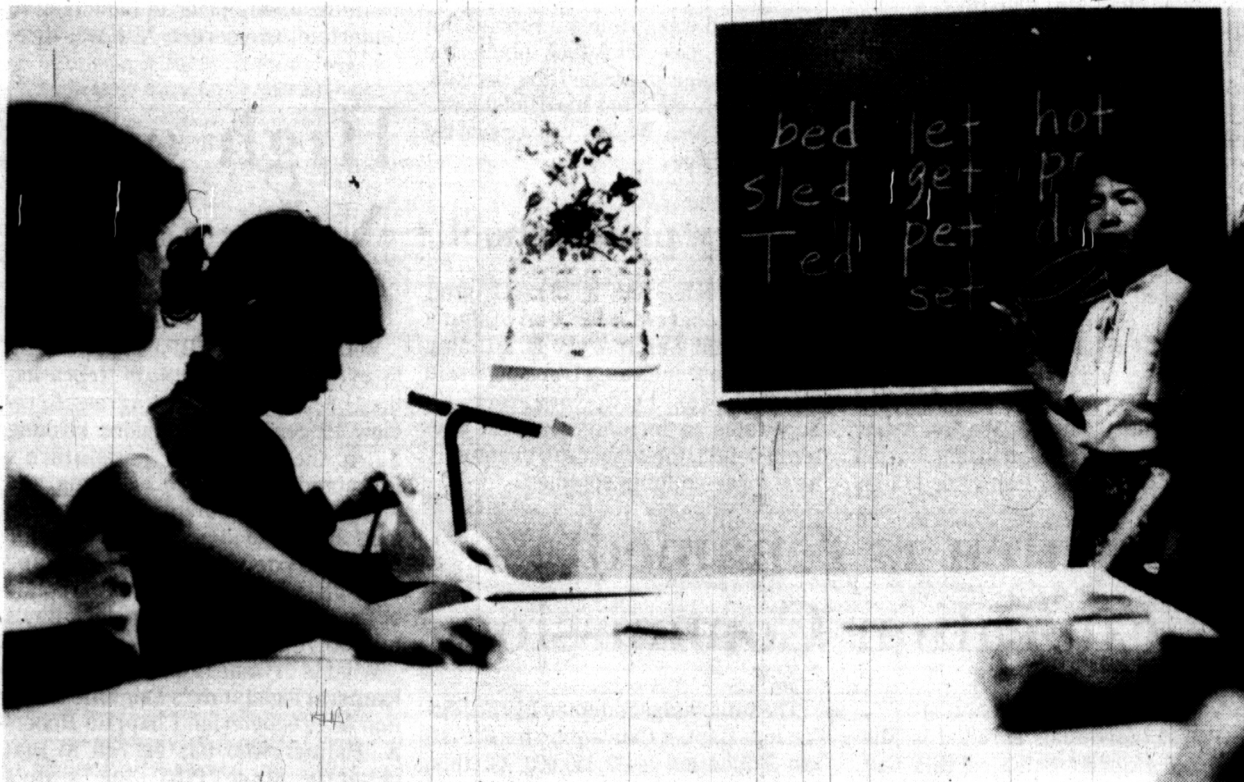
Such an increase in capital funds has long been needed. "For years," said Winston Crawley, the board's vice president for planning, "we have been consistently running \$6 million to \$10 million short each year of meeting the field requests for capital funds."

The West African country of Benin offers a good example. In 1981 the 14 career missionaries assigned there asked for capital funds for projects totaling \$239,000. Although the 1981 offering topped its goal only \$119,000 could be provided.

One request that could not be granted this year was \$50,000 to help a 100-member congregation in Abomey construct a church building where many of the people fear evil spirits and sorcerers.

Last year they gave a record \$50.7 million through the Lottie Moon offering. This was more than a 13 percent

(Continued on page 2)



English is a foreign language

Toshiko Pigford teaches a weekly conversational English class to foreign born students who are released from school.

It's a part of the volunteer literacy program of the Jackson County Baptist Association. (Story on page 2)

Tim Nicholas Photo

Church is not forbidding castle any more

By John Rutledge

DALLAS (BP)—Ginger York noticed neighborhood children begging for the leftover food from the Meals on Wheels program at Cliff Temple Baptist Church in Dallas.

"I mean, those meals are good when they're hot, but when they're cold, it's terrible—like a cold TV dinner," she wrinkled her nose in a way that said, "Yech." "I said I was going to do something about that if I had to serve them Campbell's soup out of a cup off my desk," said York, director of weekday ministries. "I couldn't imagine Jesus not doing something."

With \$3,000 in "seed" money from the Home Mission Board, "lots of small donations" from Sunday School classes and help from the church hostess in stretching refreshments left over from church receptions, the AGAPE (Aid Given All People Evangelistically) kitchen opened June 7. Meals were served at 11:30 a.m. on Mondays, Wednesdays, and Fridays to an average of 115 persons a day. Almost 6,000 were served over the summer.

To get the word out, York met with the principals of two nearby elementary schools where 96 percent of the students participated in the free lunch program. School was ending and because of government cutbacks those lunches would not be available in the summer.

That was the way AGAPE kitchen began—one need led to another. Now, since school has begun again, the kitchen has modified its ministry to "a crisis-type" situation. During the summer the food was aimed toward children's tastes—macaroni and cheese, hot dogs, pizza. This fall the menus are more "adult": "Beans and cornbread, casseroles, and lots of different soups are our main courses now," York said.

Other families found out about the program from the Aid for Dependent Children office across the street from the church. Word of mouth brought in others.

At Cliff Temple AGAPE means Aid Given All People Evangelistically.

Most of the families that came to the kitchen (a large fellowship hall) were Spanish speaking. York had several Spanish-speaking volunteers on hand to help in communication but she speaks only English.

Actually the children liked to come in out of the heat to the cool dining room. One volunteer, Lyndelle McClennahan, played the piano and seven or eight children tried to sit next to her

and sing along as she played "Jesus Loves Me." Later in the summer a Vacation Bible School was held for the children. Sixty children attended and there were 12 professions of faith.

The mothers enjoyed the lunches as well because, for many, it was an air-conditioned respite from a day of 100-degree heat. "I decided we could have an English-as-a-second language class here afterward," York said. "It's cool so why should they go back outside?"

Perhaps the most interesting ministry is the Mother's Club. Neighborhood mothers are provided free child care to meet once a week and learn tips on nutrition, grooming, and taking care of children. The effect is to help them gain a positive attitude about themselves and to realize they have value to God.

The church began a food pantry in 1947 and a clothes closet in the mid-60s. York is the Oak Cliff chairman for Meals on Wheels and is responsible for driving a route two weeks a month. Another ministry called Love in Action consists of a potpourri of community services including home repairs, literacy and tutoring aid, deliveries and transportation for those who need it, grief sharing, and a "listening to teens" program.

About 90 volunteers help with the various ministries. Part of the training session stresses

you can't tell someone "God loves you" until you can say "I love you" too. Some of the volunteers aren't ready to say that yet, York admitted. But the experience of working with those in need changes their attitudes.

The volunteers are learning to appreciate the people in the neighborhood, "and in turn the people have learned to love Cliff Temple. It's not a forbidding, frightening castle to them any more."

One family is now "camping out" in the church's parking lot. "The father is working parttime out of the labor hall. By camping out in their truck and a tent they don't have to put any of their money in a motel bill. If they had to pay for a place to stay it'd take all his pay and they'd never be able to get ahead. They can use our showers and eat here," York explained.

The weekday ministries also include helping members of the church's Spanish, Vietnamese and Korean congregations in job interviews, apartment hunting, and other areas where they might have difficulty.

A storefront mission is planned and Pastor Dan Griffin believes the kitchen and other weekday ministries are ways of "preaching the gospel to the poor."

(Rutledge is on the Baptist Standard staff.)

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Evangelism-Bible Conference theme is witnessing lifestyle

"Developing Believers for a Witnessing Lifestyle" will be the theme of the annual Evangelism-Bible Conference, Feb. 7-9 at First Church, Starkville.

The program, jointly sponsored by the Evangelism and Sunday School departments of the Mississippi Baptist Convention Board, will concentrate on preparing church leaders to lead others to witness about their Christian faith.

Among those delivering messages to the sessions will be John Bisagno, pastor of First Church, Houston, Tex.; Roy Fish, professor of evangelism at Southwestern Seminary, Ft. Worth; and Junior Hill, vocational evangelist from Hartselle, Ala.

Bible study leaders, all teaching from Acts, will be Harold Songer, vice

president for academic services and professor of New Testament interpretation at Southern Seminary, Louisville, Ky.; and Ed Young, pastor of Second Church, Houston, Tex.

Mrs. Martha Branham, concert soprano from Dallas, will be featured

soloist and will lead music during sessions.

Special interest conferences will be offered twice during the three-day program. Topics include the Bible and the family, revival theology, the witnessing woman, prayer theology, the

Second Coming, the theology of trust, the Bible, divorce, and re-marriage, enduring temptation, trouble in the Corinthian church, "concentric circles of concern," and communications and media.

Prior to the opening session Monday



Hill



Songer



Bisagno



Fish



Branham



Young

What's Inside

Editorials by Don McGregor, Page 4

The liquor curfew is reasonable

State papers in the middle

Faces and Places by Anne McWilliams, Page 4

Sunday in Rio

Simon Peter will appear at North Jackson, Page 3

Is marriage for convenience enough? Page 2

Groups plan to see books from both sides, now

AUSTIN, Texas (EP)—Taking a cue from fundamentalist Christians, followers of atheist Madalyn Murray O'Hair plan to crusade across the country against school books that offend them. "We see this as a rescue operation, in a way," O'Hair said.

The group will start looking first for textbooks in Colorado and upstate New York that they think are too Christian

for comfort. A Christian fundamentalist attack on textbooks in a suburban Denver school district prompted the atheist counterattack. The fundamentalists thought the books weren't Christian enough. The atheists think they're too Christian.

O'Hair said textbooks erroneously teach that America is a Christian na-

(Continued on page 2)

evening, Feb. 7, will be an afternoon

"Revival Preparation Seminar." It

will take place at 4 p.m. at Starkville's

Calvary Church with Bobby Sunder-

land of the Home Mission Board di-

recting. The two hour session is espe-

cially designed for pastors and

evangelism committee members who

have churches that run less than 200 in

Sunday School.

Another special feature of the pro-

gram will be a Tuesday morning break-

fast for vocational evangelists. Con-

tact the Evangelism department for

details.

Short segments during the confer-

ence will include discussions of the

strategy of evangelism. Continuing

Witness Training, the church equip-

ping witnesses, and "Your Church and

the Guest Evangelist."

The conference program begins at

7:20 p.m., Feb. 7, and concludes after

the 10:40 a.m. message of Junior Hill.

Feb. 9.

Tuten renamed to Ed. chair

Joe Tuten, pastor of Calvary Church, Jackson, last week was re-elected chairman of the Mississippi Baptist Education Commission. Also re-elected to their posts with the commission were Billy Thames, of Wesson, president of Copiah-Lincoln Junior College, vice-chairman, and A. J. Comfort, layman, of Brandon, secretary.

Earlier Comfort had been elected to fill the unexpired term as secretary of James Scirrat, former pastor of Woodland Hills Church, Jackson, who accepted a pastorate in Fort Worth, Texas.

The commission reported that there

(Continued on page 2)

Water pump means land for churches

By Robert O'Brien

NYAHURURU, Kenya (BP)—Kenyan officials turned out in force here to receive a \$15,000 water pump Southern Baptists financed for Kenya's drought-plagued Nyandarua district as the first phase of a hunger and relief project.

Tom Jones, Baptist Mission of Kenya treasurer, told the group the gift came because of Southern Baptists' concern for the spiritual and physical welfare of Kenyans.

"When the time comes for you to put up new churches just contact me and we will give you the plots," District Commissioner Philemon Elisha Mwhisaka told Jones, missionaries Al Cummins and Jim Green, and Baptist Convention of Kenya Vice Chairman Eluid Mangai.

The district commissioner praised Baptists for "preaching the love of Christ and then showing it in action by giving a pump" which will revolutionize the lives of 10,000 families.

Churches, Mwhisaka said, play an important role in his district. "Our people must be fed spiritually as well as physically. When people are revived spiritually, it will change their attitudes and lessen crime. Laws will not change people, but Jesus Christ will."

Mwhisaka, an Anglican layman, also asked the missionaries and Mungai what Christian literature they could provide for his office. They promised to send Baptist-produced Bible Way Correspondence School literature for him to pass out to his constituents.

The pump, financed by Foreign Mission Board hunger and relief funds, will power a water distribution system

(Continued on page 2)

English is a foreign language on the coast

By Tim Nicholas

The director of the Jackson County Baptist Conversational English program has special skills to lead the program. In the first place, she taught special education including remedial reading for 12 years in the public schools. And in the second place, she knows exactly how her students feel, because for Toshiko Pigford, English is a second language, too.

Mrs. Pigford grew up in Japan; and though she had a college education learning English there, she was taught "the King's English," not the American version. She remembers her problems and relates those to the more than 50 enrolled in conversational English classes in Jackson County.

Mrs. Pigford's father was Catholic and her mother Buddhist. Her father allowed her to go to a Presbyterian church with friends where she became intrigued with the stories of Christ. The family moved to Nagoya, where she began attending a Baptist church and where her home was hit by incendiary bombs twice during World War II. "During the war," she says, "if you're a Christian, they treat you like a spy." She said there was suspicion of anyone who believed in a "foreign god." Her pastor was jailed during the war.

Brought up patriotically, Mrs. Pigford said the emperor was treated like a god, "but God was more sacred to me."

Married to a G.I., she returned to the States with him after the war. They settled in Wade, Miss., where she made a profession of faith at Wade Baptist Church shortly before her husband died of cancer. At Wade she met Bill Pigford, whom she later married. He teaches agriculture in a county school and for the church teaches an adult men's Sunday School class and serves as a great fan of his wife Toshiko.

Besides directing the English classes, Toshiko is Baptist Women director at Wade Church, teaches five-year-olds in Sunday School, and leads one of two Bible study groups she began in the area.

Both are volunteers for the seamen's centers at Bayou Cassotte and at West Bank. "Toshiko can relate to anybody from any country," says Bill. "The main thing is she cares about people."

When the seminar was planned to teach teachers for the literacy training, Bill related, she did charts and visited churches telling about the needs in the area. There were 20 people who signed up for the seminar.

Now, 15 teachers teach the classes at First Church, Pascagoula, and First Church, Gautier, on Wednesday mornings, and again at Gautier on Thursday evenings.

A special thrust of the classes is the presence of 17 children ranging from first to ninth grades and from six foreign countries.

The children, seven going to Gautier, 10 to Pascagoula, are released each week from the Pascagoula schools in the experiment which only began this school year. John Garrett, language arts coordinator of the Pascagoula school system, explains that the children haven't been in the program long enough to note improvements, but says he hopes these improvements will show up shortly through the pre- and post-testing done by Toshiko.

Little changes in the people who come to the classes are causes of joy for Toshiko and the volunteers. Gladys Bowman, of First Church, Pascagoula, who teaches the Bible studies at the morning session at the church, says that just last week one of the women brought her Bible for the first time.

Toshiko says that the teacher in another class, speaking of God's love to a group that included a girl who didn't like to sit in on the devotionals, said that God loves the world and gave his only son. The girl perked up, "what kind of God would give his only son?" Says Toshiko, "You can (already) see her attitude changing."

The students tend to ask why the volunteers are teaching them English. Then, says Toshiko, the Baptists can explain about their desire to share the love of God.

Toshiko explains that love with her daily life. She gave her testimony from the podium during the recent Mississippi Baptist Convention.

She's talking about her teaching of English, but she could be talking about her sharing of Christ with those who do not know him. "I'm not all that fantastic, but I know, for I've been there."

Ski Centrifuge

NASHVILLE—Four weeks of Ski Centrifuge youth camp have been planned for the spring of 1983.

Scheduled for March 14 through April 9, to coincide with spring breaks for youth, Ski Centrifuge will be held at Singing River Ranch, Evergreen, Colo., with skiing at Loveland Basin, and Glorieta Baptist Conference Center, Glorieta, N.M., with skiing at the Santa Fe Ski Basin.

For more information contact Centrifuge, 127 Ninth Avenue, North, Nashville, Tenn., 37234.

for alienation of affection.

Marshall was granted a retrial. But before the new trial took place, the original judge overruled the decision by the jury. He cited insufficient evidence that Mrs. Waites' conversion led to her divorce.

Asbury plans school

WILMORE, Ky. (EP)—Ground breaking ceremonies for Asbury Theological Seminary's E. Stanley Jones School of Evangelism and World Mission was held November 10. Scheduled to formally open in September 1983, the school will eventually be a three-building complex.

Joe Tuten is renamed to Education Commission

(Continued from page 1)

are 6,937 individuals enrolled in Mississippi Baptist colleges this fall. Translated into full-time equivalency, there are 4,258 students in the schools. Full-time equivalency is the total number of hours taught divided by 12, which is the number of semester hours required to be considered a full-time student.

The total budget adopted by the Mississippi Baptist Convention for Christian Education is \$2,850,000. Of this, \$2,601,830 is the total basic budget, and \$248,000 is an advance portion. The Education Commission adopted the endorsement of a percentage portion in each case for budget distribution. Instruction would get the largest share, or 50 percent.

The second largest portion, or 30 percent, would go to administration. Of the remainder, 10 percent would go to graduate education, nine percent to ministerial education, and one percent to the Education Commission for operating expenses.

Instruction, graduate education, and ministerial education would be divided by full-time equivalency. The administration portion would be divided equally among the four schools, including Clarke College, formerly a separate entity but now a division of Mississippi College.

This formula will be recommended by the Education Commission to the Mississippi Baptist Convention Board for implementation.

Lottie gifts . . .

(Continued from page 1)

increase over the previous year despite the economic recession in parts of the United States. Another 14.2 percent increase will be needed to meet the 1982 goal.

(Stanley directs news and information services for the FMB.)

Water pump means land for churches

(Continued from page 1)

for a large segment of the 350,000-population district.

It will allow residents to reduce health and hunger problems by providing plentiful, pure water for their families and livestock, by improving crop yields and ultimately, nutrition.

The mission will also consider providing pipes to extend the capability of the system and has promised that agricultural missionary Ron Bodenhamer will come to the district to counsel farmers on effective water use and agricultural techniques.

"We haven't been able to get many to attend our district literacy training sessions because they always have the excuse they must find water for their families," he said. "Now that we have a pump to bring it to them they won't have that excuse anymore."

(O'Brien is a FMB missionary writer in Kenya.)

Grady Nutt dies in small plane crash

CULLMAN, Ala. (BP)—Grady Nutt, a comedian and a highly-visible Southern Baptist, died in a plane crash at Cullman, Ala., at 10:45 p.m. Nov. 23. Two professional pilots with him in the Beechcraft Baron were also killed.

He had spoken to a young people's meeting at First Baptist Church, Cullman, and at a "Farm City" banquet at the Cullman Civic Center the night of the crash.

Unconfirmed reports said the plane apparently developed engine trouble soon after takeoff and turned as if to return to the Cullman airport before crashing.

Nutt had a national following and was a regular cast member of the syndicated television show Hee-Haw where his comedy routines were often based on his experiences as a Southern Baptist.

He regularly spoke at Baptist Student Union conventions and on college campuses and addressed the 1980 Southern Baptist Convention in St. Louis (with his wife Eleanor) and was featured at a world hunger benefit concert during the 1982 SBC meeting in New Orleans.

He wrote five books, narrated three record albums, was featured in People Magazine and appeared on the Mike Douglas show 11 times. He annually made over 200 personal appearances.

Nutt was born in Amarillo, Tex., in 1934 and was licensed as a Southern Baptist minister at age 13. He earned a bachelor's degree from Baylor University in Waco and a master of divinity degree from Southern Seminary in Louisville.

Immediately prior to launching his entertainment career, Nutt was director of alumni affairs and assistant to the president at Southern Seminary.

He was pastor of Graefenburg Church in Graefenburg, Ky., and earlier was youth director at First Church, Waco, Tex., and at Gaston Avenue Church in Dallas and was minister of music at Southside Church in Louisville.

He and his wife made their home in Louisville where he was a deacon at Crescent Hill Baptist Church.

Private services were scheduled for Nov. 26 at Eleanor's family home near Memphis. Other survivors include his two sons, Perry and Toby, both of Louisville.

"Harvest" is special music

RICHMOND, Va.—When a harvest theme was selected for the 1982 Week of Prayer for Foreign Missions, Woman's Missionary Union didn't have to look far for special music.

Woman's Missionary Union of the Baptist General Convention of Texas had commissioned a musical on that theme for the 1977 state missions offering promotion. The lyrics for "Harvest: A Call to Missionary Commitment" had been written by William R. O'Brien, who had been a missionary to Indonesia, and now is executive vice-president of the Foreign Mission Board.

O'Brien's "Harvest" was selected. There is a tie between the musical and the Week of Prayer theme, "Look at the Fields," taken from Matthew 9:36-38.

High court to review Nebraska chaplaincy

By Stan Hastey

WASHINGTON (BP)—Responding to an appeal by the state of Nebraska, the U.S. Supreme Court agreed to review longer court decisions striking down the Nebraska legislature's longstanding practice of hiring and paying a single individual as chaplain over an extended period of time.

Neither party to the case is asking the high court to strike down the policy of having a chaplain open each day's legislative session with prayer.

What is at issue is the Nebraska Unicameral legislature's longtime retention of Presbyterian Chaplain Robert E. Palmer who has served in that capacity since 1965, the state's monthly payment to Palmer of \$330 and the legislature's decision in three instances to print Palmer's prayers at public expense.

After those practices were challenged in 1980 by state senator Ernest Chambers, a U.S. district court ruled that while the First Amendment's ban on an establishment of religion was not violated by having a chaplain open each day's session with a prayer, it was abridged by paying him and by printing his prayers from public funds.

On appeal the Eighth Circuit Court of Appeals ruled last year that retention and compensation of a single chaplain for an extended tenure violated the establishment clause. But the same tribunal has allowed the practice to continue pending final disposition of the case by the Supreme Court (82-23, Marsh vs. Chambers).

In other church-state actions announced Nov. 1 the high court:

—Declined to review a ruling by Massachusetts' highest court upholding a state law which requires all private schools, religious or secular, to report to town school superintendents the names, ages and residences of all children attending their schools. Such a requirement, the Massachusetts Supreme Judicial Court ruled, does not violate the free exercise or no establishment clauses of the First Amendment (82-390, Bailey vs. Ballotti).

—Let stand a decision by the Third

Circuit Court of Appeals that the National Labor Relations Board properly asserted jurisdiction over a Pennsylvania cheese processing plant, even though the milk for the processing comes from a cooperative controlled by Old Order Amish farmers who oppose unions as a matter of religious belief. The case involves the New Wilmington, Pa., Old Order Amish community which claimed its beliefs prohibit dealing with or associating with labor organizations (82-141, Jacobo Marti & Sons, Inc., vs. NLRB).

(Hastey writes for the Baptist Joint Committee.)

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Toshiko Pigford leads a sing-along during a class break.

Against Jehovah's Witness

Judge overturns jury's verdict

BLUE SPRINGS, Mo. (EP)—A judge has prevented a jury from finding a person liable for making a religious conversion. The Jackson County judge overturned a verdict against a woman member of the Jehovah's Witness church here that could have held her liable for the results of her religious witnessing.

The suit was brought by Charles Waites, a police officer and a Baptist, against the Jehovah's Witness East Congregation of Independence, Mo.,

and Judy Marshall, a member of that church. Waites was suing for \$2.5 million in damages because he believed the teachings of that church led to his divorce, according to the November issue of *Moody Monthly* magazine.

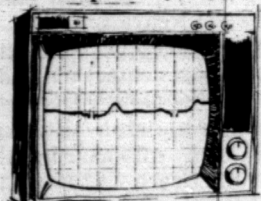
Waites told the court that his wife left him because the church said she was "possessed with the devil," that the government she worked for was "possessed with the devil," that her children's continued association with Mr. Waites would be fornication, and Mrs. Waites and her children would be "disfellowshipped" from the church if they remained with Mr. Waites. A jury trial found the church innocent, but did hold Judy Marshall liable for \$75,000

Groups plan to see books

(Continued from page 1)

tion, founded on Christian principles. In fact, she said, the founding fathers believed God created the world and then abandoned control over it.

American Atheists, which has 57 chapters in 39 states, maintains that atheists easily outnumber fundamentalists in this country. O'Hair said many atheists haven't "come out of the closet." O'Hair estimates 20 to 27 percent of the population is atheist. She called the Christian textbook outcry "a move to return us to the most idiotic religious fundamentalism that one can possibly suppose."



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Marriage for convenience

There are many older people who seem to be marrying for convenience and companionship. Is this enough? DGB

Granted, companionship and fulfillment are a part of God's original prescription for marriage (Genesis 2). The idea of having someone look after you, shop with you, and satisfy sexual needs appeals to many. In opting for convenience and companionship, some formerly marrieds express the feeling that they will never recapture romantic love upon which the former experience was built.

But there are at least two other basic factors in a good marriage: commitment and caring love Genesis 2:24. "To cleave" means to be "glued together." Oneness cannot develop if either partner has an undue attach-

ment to parents or children. Caring love involves active, positive concern for the other and never manipulates the partner to one's own ends. So caring love becomes the basic ingredient of commitment.

Conclusion: While many may have a satisfying relationship on the basis of convenience and companionship, for a marriage to be really good and growing, it would seem that commitment is the real cement of a Christian marriage. Broadman Press will release a book January 2, under the title *Commitment: The Cement of Marriage* by Charles Edward Smith. The writer of this column has reviewed the manuscript and commends it.

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FMB overbooks Callaway Gardens

PINE MOUNTAIN, Ga. (BP)—Callaway Gardens, the scenic resort center 75 miles southwest of Atlanta, was drastically overbooked recently—not with tourists—with missionaries.

In September, 154 new foreign missionaries moved into the resort grounds where the Southern Baptist Foreign Mission Board rents facilities for twice-yearly orientation sessions. The 11-week session ended Nov. 24, with the missionaries scattering to 38 countries to begin their assignments.

The 16 single missionaries and 69 couples (with 107 children) constituted the largest orientation group ever but the rented facilities comfortably accommodate only about 115. The result was closer fellowship than the missionaries bargained for.

To handle the crowd orientation center staffers divided the missionaries into four groups which attended split sessions for lectures and workshops and followed a staggered eating schedule. When the entire group gathered in the main lecture hall it usually spilled over into the adjacent library.

Families squeezed into 85 living units. Warren and Kathy Rose, on their way to Brazil, said they were comfortable with their three children in a two-bedroom unit. But most families with two children or less made do with a single bedroom and a sofa bed in the family room.

Rose added that rubbing shoulders with so many other missionaries made it harder to get to know everybody. After almost two months he encountered another couple at the laundromat whom he'd "only waved at" before.

Orientation manager Frank Wells, admitted the crowding "took its toll on the learning process," but said it's one of the growing pains of Bold Mission Thrust.

"What an exciting problem to have when so many mission groups are about to fold," said Wells, formerly a missionary to Indonesia. The missionaries "took it as a challenge to make it work and it worked."

The recent session is Wells' first since he took over management of the orientation center in March. He said he "would not have chosen to be 'baptized' under these circumstances, but I feel real good about what we've been able to pull off."

Continuing record appointments of new missionaries to meet Bold Mission Thrust goals will mean continuing large orientation groups, at least until completion of the \$9.1 million missionary learning center under construction in Rockville, Va., set to open in the summer of 1984.

Orientation sessions at the new center will be shorter and more frequent. Planners hope this will solve the current backup caused by only two sessions per year and decrease the time before new missionaries reach foreign fields.

In the meantime a special summer orientation session has been scheduled for 1983 at Meredith College in Raleigh, N.C. Tourist vacation reservations rule out a summer session at Callaway Gardens.



Biloxi group paints at Village

A special projects group from First Church, Biloxi, were John and Ruth Martin, Don and Debbie King, Steve and Becky Stewart, and Mike and Lori Melvin. These friends spent a recent week on The India Nunnery Campus in Jackson painting, doing carpentry work, and many other tasks in the name of missions and meeting needs.

Graham keeps promise to visit Czechoslovakia

By John M. Wilkes
PRAGUE, Czechoslovakia (BP)—Keeping a 13-year-old promise to visit Czechoslovakia, evangelist Billy Graham spoke to the eastern European audiences on themes of peace in a nuclear age and man's need for redemption.

After expressing great admiration for the "long, rich history and determination and courage" of the Czech and Slovak nations, Graham noted his visit comes at a time of great international tension.

"I have learned much about the concern and anxiety of people in this nuclear age and about the universal hunger of the human heart for peace," he said. The Baptist evangelist cautioned, however, that he was "not an ambassador for the United States. I come instead as an ambassador of the kingdom of God and the Prince of Peace."

Graham first visited the Czech Ecumenical Council and the Christian Peace Conference, an international organization which has headquarters in Prague.

He referred to the nuclear threat in his last Czech sermon Nov. 2, at the Brethren Church in Bratislava. Addressing an audience of 1,200 packed into a three-year-old auditorium designed for 380, he recalled it was Bratislava Baptist choir members who had first approached him about a visit when they sang at the European Baptist Federation Congress in Vienna in 1969.

He told the audience: "You and your generation may not live out your normal life. This is something the world never faced before where only one man or woman could push a button" to begin a nuclear holocaust "which could destroy the world."

Pleading fatigue from a similar preaching mission earlier in the month in East Germany, Graham asked long-time associate Cliff Barrows to substitute at two services scheduled in the Vinohradska (First) Baptist Church of Prague on Oct. 30. But he appeared rested and at ease the next day as he preached at the Sunday morning service of the Vinohradska

church. "Abraham laughed" was his brief text and he delighted the 1,500 persons attending with humorous illustrations and expressions. A large number responded to Graham's invitation to make commitments to Christ. Stanisla Svec, general secretary of the Baptist Union of Czechoslovakia and current president of the European Baptist Federation Council, was Graham's interpreter throughout his visit.

Graham was more formal Sunday evening speaking to about 2,500 persons in the Evangelical Czech Brethren Church of St. Salvator. "Man's greatest need is reconciliation with Christ," he said. Again many persons raised their hands at his invitation and about 40 came to the counseling room following the service.

After a stop in Lidice Nov. 1, to lay a wreath and pray at the memorial for several hundred Czech citizens martyred June 10, 1942, in reprisal for the assassination of Nazi Commander Reinhard Heydrich, Graham spoke at the Moravian capital of Brno.

More than 1,000 persons packed three floors of the Czechoslovak Brethren Church located a few meters from the smaller Baptist building which held still another 350 people listening to Graham's message via a specially rigged remote line. At least 100 persons went to counseling rooms after raising their hands in commitment to Christ.

Admission to all church meetings was by ticket. "Our buildings are far too small to hold the crowds who would show up to hear Graham so we consider that these are our invitation cards," a Baptist pastor explained.

Baptist Union leaders expressed great satisfaction with the impact of the visit on their own congregational life and its effect on others. One pastor said that a Roman Catholic bishop from his area had addressed him on a fraternal given-name basis for the first time ever and even drove several hundred kilometers to hear Graham personally.

John M. Wilkes is a Southern Baptist missionary and director of European Baptist Press Service.

Simon Peter will appear at North Jackson revival

A Scripture Revival will be held at North Jackson Baptist Church, 6215 Hanging Moss Road, Dec. 5-8. All the pulpits messages will be dramatic presentations of The Gospel of Mark delivered by W. L. Compere, president emeritus, Clarke College.

Services will be held at 11 a.m. and 7:30 p.m. on Sunday and at 7:30 p.m. Mon.-Wed. Curtis A. Burge is pastor of the church.

Having memorized the entire Gospel of Mark, Compere has presented portions of this biblical record in many churches in five states and on three islands in the Caribbean.

In the revival at North Jackson, the entire Gospel will be presented, in the five services in relatively equal divisions. The services will build to a climax on Wednesday night when the last three chapters will be given with Compere dressed as Simon Peter, the apostle from whom John Mark got most of the information for his Gospel.

"This portrayal of Peter is especially appropriate for the last division, since Peter was so deeply involved emotionally in the events of Jesus' last days in Jerusalem," said Compere.



W. L. Compere as Simon Peter.

Doctors, dentists called evangelism's front-runners

LEXINGTON, Ky. (BP)—"God's spirit is moving across the laity, and members of the Baptist Medical-Dental Fellowship are front-runners in a worldwide evangelism," said James H. Smith, president of the Brotherhood Commission, as he addressed 400 people attending the fifth annual Baptist Medical-Dental Fellowship in the Lexington, Ky., meeting Nov. 11-14.

"I foresee the day Baptist attorneys and men in agriculture, construction, communications, transportation, and government band together as you have done to proclaim the gospel of Christ. Our eyes are on you. You are modeling this for us," Smith said.

The Baptist Medical-Dental Fellowship is an independent, spiritually-oriented professional organization working in cooperation with the Home Mission Board, Foreign Mission Board, Brotherhood Commission, and Woman's Missionary Union of the Southern Baptist Convention. Its purpose is to provide Christian professional fellowship among the membership and to strengthen individually and collectively their relationship and commitment through Jesus Christ.

The membership, open only to doctors and dentists, has mushroomed from 231 members to 935 since Henry Love executive director, assumed his position 22 months ago. Love, 69, worked 45 years as a religious educator before assuming his present responsibilities.

"The doctors and dentists in BMDF are the most spiritually devout group of Christians I have ever had anything to do with," Love vowed. "The longer I

work with them the more devout I find them."

In a major action of the annual meeting the doctors voted to form an umbrella organization, the Baptist Health Care Fellowship, which would include fellowships for nurses, hospital administrators, pharmacists, and allied health professionals. Plans are in motion to incorporate the Baptist Nursing Fellowship by the next annual meeting in November 1983.

Elected to the nursing executive committee were: Saramma Joseph, RN, Nashville, Tenn.; Ellen Tabor, RN, Winston Salem, N.C.; Betty Hall, CRNAT, Wize, Va.; Betty Larimer, missionary nurse, Nigeria; Nancy Muldrow, RN, Nashville, Tenn.

Bill O'Brien, vice president of the Southern Baptist Foreign Mission Board, told the doctors the FMB plans to hire a consultant for health care strategies and to establish an office of human resources with a department of medical services. The new office will work with the BMDF. "We take you seriously," O'Brien stressed. "You are why we formed this marriage."

Earlier this year the fellowship donated \$16,000 to pay the expenses of 21 career missionary doctors in Africa and the Middle East to fly to Nairobi and attend a continuing medical education seminar. Meanwhile, 21 BMDF doctors paid their own way to the mission hospitals to take their places.

In January 1983, the fellowship plans to provide missionaries' expenses for another continuing medical education seminar for missionary doctors in Malaysia.

For Youth Evangelism Conference

Youths may pre-register

Young people have the option of pre-registering by mail for the upcoming Youth Evangelism Conference, Dec. 27-28 at the Mississippi College Coliseum in Clinton.

Pre-registering would allow participants to avoid potentially long lines of those who choose to register at the door for the meeting which begins at 2 p.m., Dec. 27 and concludes at 4:15 the afternoon of Dec. 28.

Registration at the door begins at 1 p.m. on the 27th.

Those who wish to pre-register for the conference may do so by writing the Mississippi Baptist Convention Board's Evangelism department, Box 530, Jackson, Miss. 39205, by Dec. 15.

Homecomings

Phillipston (Leflore): Harvest Day, Dec. 5; Robert McDonald of Bruce, speaker for 11 a.m. service; lunch to be served in the youth center at the church.

Bellevue Church, Lamar County, will observe its 30th anniversary with homecoming day on Dec. 5. Sunday School will begin at 9:45 a.m., and morning worship at 11. Lunch will be served at the church. Troy H. Carter, former music director at the church, will be ordained at 2 p.m., to the music ministry. Laverne Musser is the Bellevue pastor.

Revival Dates

First, Charleston: Dec. 3-5; lay renewal weekend; around 30 lay men and women from five states, to be in charge; Donald O'Quin, pastor; Wayne Carter, minister of music and education.

Thursday, December 2, 1982

BAPTIST RECORD PAGE 3

Spanish Publishing House to dedicate new building

The Baptist Spanish Publishing House will dedicate its new building in El Paso, Texas, on Dec. 3, with activities scheduled for 2:30 to 4:30 p.m. The dedication will take place in the chapel, and guided tours of the new two-story structure will be provided. On Sunday, Dec. 5, from 2:30 to 4:30 p.m., there will be a ceremony to dedicate the new organ in the chapel. David Palaci will be presented in

organ concert. Ground was broken for the new building two years ago, in the fall of 1980, as an annexation to the existing building. Spanish publications, distributed by the Foreign Mission Board, SBC, to Spanish-speaking peoples of the world, are produced at the Baptist Spanish Publishing House, where Aldo Broda of Argentina is general director.



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Amory, First

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Kosciusko, Parkway
Brice, First
Macon, First
Eupora, First

December 9

Hernando, Hernando
Holly Springs, First
Marks, West Marks
Corinth, Oakland
New Albany, Hillcrest

December 13

Wesson, First

December 14

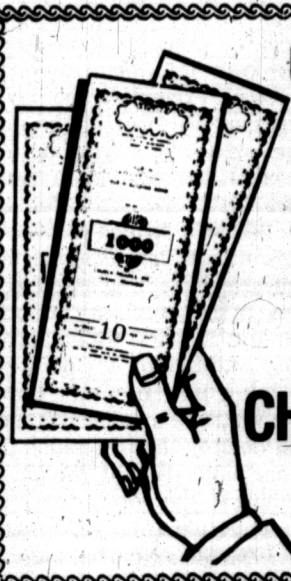
Pelahatchie, Pelahatchie

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Dec. 7 Bible Drill Clinic; 7-9 p.m.; Calvary BC, Greenville/FBC, Eupora/Parkway BC, Kosciusko/FBC, Macon/FBC, Bruce (CT)
Dec. 9 Bible Drill Clinic; 7-9 p.m.; Hernando BC, Hernando/Oakland BC, Corinth/Hillcrest BC, New Albany/West Marks BC, Marks/FBC, Holly Springs

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Editorials

by Don McGregor

The liquor curfew is reasonable

The Sunday newspaper in Jackson, the *Clarion-Ledger-Jackson Daily News*, has thrown down the gauntlet, so to speak, on the liquor curfew now in force in Jackson. There can be no liquor served after midnight. And it seems to be rigidly enforced.

Initially, it behooves us all to acknowledge a debt of gratitude owed the Jackson Police Department for enforcing the curfew.

But back to the *Clarion-Ledger-Jackson Daily News*. In the issue of Nov. 21 a column pointed out how out of step Jackson is in not allowing liquor to be served past midnight. The column noted that the law hurts Jackson in trying to land tourism and convention business.

That could be. I wouldn't argue the point because I don't know. Nor does the columnist, of course. There are any number of factors that influence such business, and serving liquor past midnight can be only one of them at the most. Other items would be a place to meet and hotel rooms within reasonable distance. Jackson does not have such for large conventions, no matter how late liquor is sold. And the larger the convention, the less appealing is the prospect of late night liquor sales.

The columnist and nine others were in a Jackson eating establishment on a Saturday when midnight approached; and their drinks were taken up, much to their aggravation and to a chorus of protestations.

But there was a threat contained in the article, and that was that the 10 persons who were in the party on the night in question were all voters. It

said they would be watching carefully. It declared, "We know that a vocal and powerful group will work to defeat any change, no matter how reasonable it may be."

That certainly is true. That group is called Christians, and we hope that their ranks are made up, for the most part, by Baptists. We have an idea that the columnist was referring specifically to Baptists. If so, we commend him for being able to identify his opposition. And he can take comfort in the fact that the *Baptist Record* will be in the middle of the effort to defeat any change, should there be an attempt to make such a change.

Let's consider how reasonable it would be to try to relax the liquor curfew. In the first place, the conventioners who want to drink past midnight are here today and gone tomorrow. They have no vote, and missing a night or two of late night drinking certainly is not going to do them harm. What the curfew does is keep local residents from being out late drinking night after night. And the reason that the police enforce the law so stringently is that they know how much more ugly things can get with drunk people the longer they are allowed to carry on.

Then the columnist says that people who want to drink will drive to the next county to get alcohol. No, not all of them will. Some might, but not all. Without doubt, relaxing the drinking laws in Jackson would increase drinking.

It would make as much sense to allow a specified time for shooting people as it would to allow additional time for drinking. Far-fetched? No.

Some say there are those who are going to find liquor after hours anyway, so we might as well make it legal. There are some who are going to shoot others anyway, but we are not going to make it legal.

The columnist made a perfect point in favor of early closing of drinking hours. He pointed out that at the time the protest was made no one was drunk. That's fine. That is the time to choose the liquor operations—before people get drunk.

Would it be reasonable to change the curfew to allow drinking past midnight on Saturday (or early Sunday)? No, it would not; and we hope that Baptist people will continue to be vocal and continue to work to defeat such a change.

On Saturday of last week the editorial page of the *Clarion-Ledger-Jackson Daily News* came out in support of extending drinking hours past midnight to 2 a.m. The argument, again, is that others have done it, why not Jackson in an effort to boost tourism—that beer can be sold at all hours where it is legal—and that drinkers can drive outside the city and get liquor anyway.

All of these arguments are based on the premise that since someone else is doing something agreed upon as not benefiting humanity as a whole, all should feel free to enter into it. It doesn't hold.

The same argument would call for legalized gambling, for the city fathers of Las Vegas no doubt would testify that their city benefits from tourism based on legalized gambling. They also have one of the nation's highest crime rates. It is conceivable

that some conventions would look with favor on legalized prostitution, though it would never be admitted publicly.

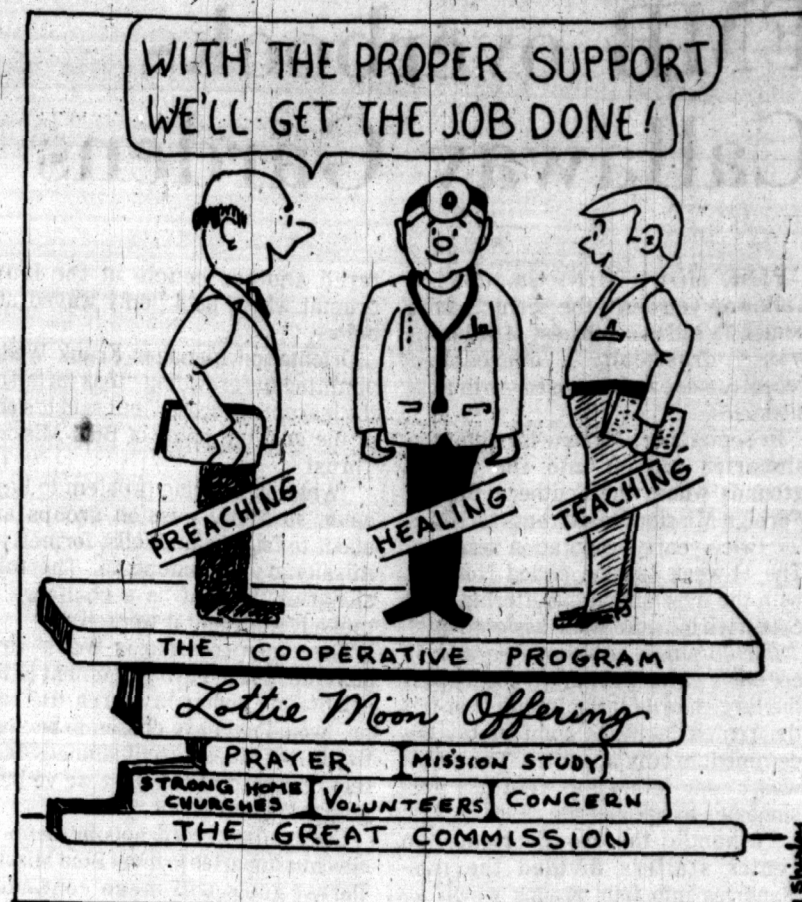
All of this is not necessarily to take issue with the Jackson daily papers, though it would seem there is no way to avoid such a step. The simple hope is to point out once again the insidious nature of the liquor industry. It wins its battles one step at a time. It realized that prohibition would never have been repealed if the liquor industry had promoted repeal by advertising that such repeal would mean that half of the deaths on the highways of the nation would be the result of drunken driving. So it had to say that prohibition was not working because people were drinking anyway. Yes, they were; but not nearly in as large a number as were following repeal.

Yes, people will go outside of Jackson to drink after midnight; but not nearly in as large a number as would drink if the hours were extended.

The Jackson papers are opposing a referendum by the people on the issue, preferring instead that the Jackson city council of three persons make the decision. This is another example of falling into the liquor industry trap. A group of three people would be much easier to deal with than would all of the voters of the city.

To its credit, however, the city council is opposed to making a decision in favor of extending the hours. Hopefully, the members of the council will stick to their guns. The Jackson daily papers are bringing pressure to bear for the members to change their minds.

Let this be a word of encouragement to stand firm.



Faces And Places

By Anne Williams McWilliams

Sunday in Rio

Sunday morning, Oct. 24, I awoke on the 20th floor of the Othon Palace Hotel at Copacabana Beach in Rio, Brazil. I opened the louvered shutters to let the sunshine in, and timidly stepped onto the miniature balcony—standing well back against the glass doors (I don't ordinarily care much for heights.) Far out, two white sailboats floated on the turquoise sea. Below on the curve of gleaming beach sand, knots of people looked like chips of driftwood—or colonies of ants.

In the coffee shop, the breakfast buffet offered fresh fruits—pineapple, watermelon, papaya, bananas—as well as eggs and ham and extremely sweet coffee, "black as midnight, strong as love, hot as fire."

Geremias Bento da Silva and his wife Esther Ruth (daughter of David Gomes) stopped by at nine to take me to the Baptist Church of Hope, at 125 First of March Street in downtown Rio, where David Gomes is pastor and Geremias is associate pastor. David had sent me a note the day before saying he and his wife Haydee were in Sao Paulo, where he was speaking at the 50th anniversary celebration of Penha Baptist Church.

At the Church of Hope, I picked up the printed order of service, and spied my name in the first paragraph. That led me to read on. From the Portuguese write-up, I gleaned that I was to give my testimony during the morning service. This was news to me!

In a few moments, David and Haydee arrived, after having ridden a train nearly all night, from Sao Paulo. When he saw that Lola Autry, Donna Durr, Joan Peterson, and Pattie Dent were with me, he announced that there would be five guest speakers, and that Haydee would be the interpreter. Then he taped our messages for use on his radio program, the Bible School of the Air.

During the service, he dedicated a new baby, a church member's baby. Then he asked me to present baptism certificates to four persons recently baptized. (There had been 40 baptisms in the church in preceding weeks.)

This was my second visit to the Church of Hope. I was there the first time in 1978, when I was doing research to write a biography, David Gomes: When Faith Triumphs, which Broadman published in 1981. This time David presented to me a copy of the new Portuguese edition of the book.

The Church of Hope now meets in the Building of Love, a structure which the congregation bought, next to the newly completed 22-story Building of Faith, where the church and the Bible School

of the Air own six floors. The book tells the story of the Building of Faith and of the unusual circumstances under which the church (that then had 19 members) bought the land on which the building went up. After lunch (that ended with a scrumptious coconut and banana custard) at the church, we toured both buildings.

(An inauguration service was held at the Building of Faith on September 25, 1982, shortly before the Brazilian Baptists celebrated their centennial. The featured speaker was Joao F. Soren, president of the Brazilian Baptist Convention, pastor of First Baptist Church, Rio, and a former president of the Baptist World Alliance. Another guest speaker was the Southern Baptist pastor, Samuel Maddox, whose father, the late O. P. Maddox, was the missionary who baptized David Gomes in 1931.)

In late afternoon, before we left for First Baptist Church of Rio to hear Dr. Soren preach, the five of us women met in Joan's room for an hour of prayer together. As we looked out the hotel window at a forest of apartment buildings stretching from sea to granite mountains, we prayed for the thousands inside them, many going their private ways, indifferent to God's love.

We thought of millions, still ignorant of the good news that God in love sent his Son. In my imagination, I looked beyond Rio to the galaxy of people in cities around the world—in Chicago and Cairo and Calcutta, Singapore and San Francisco, Bangkok and Buenos Aires, Jerusalem and Jackson. As we attempted to "look at the fields," we prayed to the Lord of the harvest that he might send forth laborers for the harvest.

When I was a GA, our pledge of allegiance began, "Knowing that countless people grope in darkness, and giving attention to his commands, I assert my allegiance to Jesus Christ, to his church and its activities. . . . Millions are still groping. What am I doing about it? What can I do? Could I begin by giving a bigger gift to the Lottie Moon Christmas Offering?"

Malawi women pray

BALAKA, Malawi—Baptist Women of Malawi diversified their first Week of Prayer for Missions to show concern for Baptist work worldwide. One day's emphasis was on the local church, one on the association, one on the entire country of Malawi, one for the continent of Africa and a fifth for the entire world, reports Judy Garner.

State papers in the middle

Evidently the Baptist state papers are playing a responsible role in the continuing Southern Baptist Convention controversy between whoever is on one side and whoever is on the other. Both sides are mad at the state papers.

One side has noted over and over that the state paper editors always vote as a bloc; and, naturally, they always vote contrary to the considerations of that side.

Nothing could be farther from the truth. While the vote would not be 50-50, it surely is not unanimous. The editors have a great fellowship and enjoy being together for discussion of convention issues, but they are a

fiercely independent bunch. They do not tailor their votes according to the considerations of even their closest friends.

Their votes may be wrong from time to time and could be even most of the time, but they are independent of the influence of anybody—friend or foe. And well they should be. These are people who have spent a great deal of time trying to think through the issues at hand and to analyze them as thoroughly as possible. They have, indeed, talked to others about them and have forged opinions through a great deal of consideration. Their conclusions, however, are reached independently of the influence of others; and

their votes are determined under the same circumstances.

Actually, it is a little funny that the editors would be accused of voting as a bloc because of the widely diverse nature of the group.

Now the other side has come along and said the editors have straddled the fence and in effect, sold them out. This group may be hitting closer to the truth, according to their perspective; for indeed the editors have assiduously avoided taking sides. This group has become upset at the editors for failing to support their organization. Many of the editors, on the other hand, have felt that if it was wrong for one side to organize, then by the same token it must be wrong for the other side to organize.

One spokesman for the group said the editors didn't know enough to recognize the firemen who had come to put out the fire. Another said the editors were not interested in helping those who had come to save those who were drowning.

Well, it is an interesting time to be a Southern Baptist Convention state paper editor. And this surely is not meant to be an effort to elicit sympathy. We wouldn't know what to do with it if we had it.

It is just the recitation of one of the interesting little sidelights that have accompanied the current controversy that is tearing at the Southern Baptist Convention.

It is only that and nothing more.

Guest opinion . . .

Troublesome matters of church and state

By Paul Jones

In recent days there have been several troublesome decisions made by State and Federal authorities which have serious and dangerous church/state implications. It would appear that governmental authorities at all levels are assuming a prerogative which comes close to violating the concept of separation of church and state. It is time that all churchmen begin to re-examine involvement of all levels of government into the activities and programs of the churches of our nation.

Recently, members of the Faith Baptist Church of Louisville, Neb., were padlocked from their church in an attempt by local authorities to force the church-related school to employ state-certified teachers. It would appear that the local authorities over reacted in their attempt to augment their previously determined code of certification. The issue at hand is not the certification of teachers but the violation of the ancient right of sanctuary and the right of free assembly by people in the church of their own choosing. The issue is not just accreditation or non-accreditation, for the authorities far exceeded that when the house of worship was padlocked as well as the school.

In South Carolina, the City of Charleston sent a letter to all its churches

"inviting" them to pay property taxes. While there is technically no demand for an amount due, an amount due is clearly shown based upon the appraisal of church property some months ago. Moreover, if the churches choose to waive their exemption and pay the full assessment, most of the city's churches would be paying between \$1,000 and \$15,000 annually in taxes.

Future historians may well look back to 1982 as a turning point as the first time in South Carolina's existence that churches have been asked to pay property taxes, voluntary or otherwise, and as the first time appraisal has been admitted for the purpose of determining tax potential. Church taxation would be a national tragedy. It could destroy the foundation upon which our nation is built. We have no state church, therefore there is no church supported by tax funds such as some European countries have. Instead, historically we have been free to develop our churches of our choice, free from all forms of taxation. There is a delicate church/state balance where two powers must and can co-exist. They complement each other as long as neither seeks to control the other.

In another related church-state matter, a judge has assumed the position of deciding what is and what is not an object of worship and what is and what is not essential to worship. The case revolves around the Roman Catholic Church in Freeburg, Mo., which challenged the right of their bishop to specify that which is included in the place of worship. Mississippi Baptists would be irate if a circuit court were to rule that a local church had to comply with building guidelines adopted by any other religious group. It has always been held that the tradition and policy of the individual denomination or religious group would determine matters in court. However, in this case the judge assumed the prerogative of deciding that Roman Catholic Church would have congregational autonomy over the authority of the bishop. While this may appear interesting to us as Baptists, it is frightening to know that the Internal Revenue Service is already attempting to dictate what can and cannot be a part of the religious mission of the church. Now a court has entered into the sacred area of worship. Such intrusion must be resisted. The issues are control and who determines what is worship and what is the appropriate means of expression of that worship.

Finally, our Southern Baptist seminaries are continuing to engage in a battle which could have far-reaching consequences for Southern Baptists and for other church groups throughout the country. The Fifth Circuit Court has ruled in the case of the Equal Employment Opportunity Commission vs. Southwestern Baptist Theological Seminary that our seminaries are required to prepare and file EEOC periodic reports of their employment practices related to non-ministerial persons. These forms can later be used to determine whether or not action should be taken against the responding institutions for engaging in employment discrimination. It would appear that this is another example of government pushing itself into the area of church affairs. The effects of this case and others like it could be enormous. If additional statutory protection is not given to church and church-related institu-

tions, it is possible to perceive of a time when even our churches would be required to prepare these reports. The right to dictate employment policies is one way to control and to alter the very character of the religious institution.

These are just a few of the significant church/state issues that have occurred in recent days throughout our country. The issue is the very existence of the free church. The right to tax and the right to force the reporting of heretofore church-related practices to any governmental agency places the church in a subservient and not separate relationship with the government. The issue is the very historic principle of the separation of state from denomination and the right of the church to function in freedom with regard to its worship, its program, and its mission assignment.

Paul Jones is executive director of the Mississippi Baptist Christian Action Commission.

Letters to the Editor

Song books in memory

Editor:

God is still doing great things. For example, on Wednesday night, Nov. 3, during business meeting at Corinth Baptist Church in Jasper County, the need for more song books, at the cost of around \$500 or \$600, was brought up. This amount would take a large "chunk" out of the music budget for the year. The church okayed the purchase of the books, but before prayer meeting was over, Mrs. Frankie Myrick made the needed books a donation in honor of her late husband, Mr. Alvin Myrick, on the occasion of his birthday.

We, the people of Corinth, would like to say "thanks" to Mrs. Frankie for her generosity and to thank God for providing for the church and for people such as Mrs. Frankie. Edd Holloman is pastor at Corinth.

Bill Crownover
Heidelberg

Liquor loses a round

Editor:

Recently we at the Long Beach First Baptist Church took a stand in opposition to the establishment of a liquor store very near our church. Most everyone on the local scene assured us that we were fighting for a losing

cause. However, we were able to generate a surprising amount of community support for our cause. We also found great help and encouragement from some very wonderful people outside the community. Paul Jones of the Christian Action Commission was ready and eager to help us. He put our hands very valuable resources which greatly aided our cause. His enthusiasm and encouragement picked me up at some low points in the struggle. I commend him for his zeal in Christian Action. I hope many other churches will recognize what a valuable man he is in our State Office. Paul also put me in touch with Attorney John E. Stone, who is our special consultant for Legal Affairs. His help was also invaluable.

I also discovered that we Mississippi Baptists have a great ally in Mary Libby Payne of the Mississippi College Law School. She has led many a fight against alcohol, and she too was a great source of encouragement and advice in our struggle. I commend her for the strong stand she has taken against alcohol.

With all this help plus the prayers of many people, God gave us victory in this struggle. If liquor can be opposed successfully in a resort area like the Gulf Coast, it can be opposed successfully anywhere in Mississippi. I urge Mississippi Baptists to stand strong

against liquor and to use the valuable resources we have.

David Spencer, Pastor
First Baptist Church
Long Beach

Association resolution

Editor:

The following resolution, adopted by the Clarke County Baptist Association in annual session, is being forwarded to the Baptist Record by order of the Executive Committee on Nov. 14, 1982.

Taylor H. Wallace
Clerk-treasurer

Resolution

Action taken at the 1982 Clarke County Baptist Association upon a motion by Wilton Bennett for presentation to and approval of the Executive Committee at the next regular meeting:

WHEREAS, prior to the 1982 Southern Baptist Convention several well-known denominational leaders and pastors advocated through correspondence the election of their choice for president of the Southern Baptist Convention; and

WHEREAS, such political advocacy seems to have developed from the "Conservative-Liberal" controversy; and

WHEREAS, such action tends to

create greater friction in our fellowship, and promotes a tendency toward a "two-party" system in the Southern Baptist Convention:

THEREFORE BE IT RESOLVED:

That the Clarke County Baptist Association, meeting in regular session on October 12, 1982, go on record as opposing all political maneuvering prior to Southern Baptist Convention sessions; and

That in the future all messengers to the Southern Baptist Convention be admonished to prayerfully choose under the leadership of the Holy Spirit, a president who will lead us in accomplishing the task set forth by our Lord in the Great Commission.

That is a commendable stand and one, no doubt, with which almost every one of the people would agree who were involved in the action causing the resolution. Two points need clarification. I do not remember any denominational leaders who were involved unless one considers that Grady Cothen, who nominated Duke McCall for president, was so involved. I don't remember his being involved in any pre-convention activity, however. Also, it must be remembered that a group of pastors did the same thing before the convention in 1979.—Editor

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Just for the Record

Gore Springs Church won the award for highest percentage of its Church Training membership in attendance at the Grenada Association "M" Night, and Gore Springs and Hebron tied for the high attendance award. Total attendance was 118. Leflore Church received the award for Church Training growth, and Airport Church received the award for Church Doctrine Study. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, was the speaker. Melinda Tilghman presented the speech she gave in the youth speech tournament.

Phil Gillis of Good Hope (Winston) reports that during a regular Sunday morning worship service Oct. 10, nine people joined that church, two on profession of faith and seven by letter.

David Bookout, pastor of East Louisville Baptist Church, Louisville, reports that the church in October voted unanimously on a record budget. He said members are continuing ministry at the local nursing home, in the jail, and with senior adults. On the last Senior Adult Day, 72 were present. Sunday School and Church Training attendance have shown considerable increases lately, he added.

Virginia Baptists elect Gregory

ALEXANDRIA, Va. (BP)—Christine Gregory, former president of the Woman's Missionary Union and first vice president of the Southern Baptist Convention 1980-81, has been elected president of the Baptist General Association of Virginia.

Not only is she the first woman to be chosen to head the BGAV but she was unopposed in the balloting. Virginia is the third SBC convention to elect a woman as president (Washington D.C., and Nevada were the others).

Institute responds

SINGAPORE—More than 350 lay leaders from 13 Singapore Baptist churches have completed at least one course in the Baptist Training Institute during the last year. Southern Baptist missionary Sidney Schmidt, director of training in the Baptist Centre for Urban Studies, has completed writing a 10-lesson self study on the principles of Christian follow up. Five courses have been written by missionaries and nationals on the basis of needs in the churches.



THREE OF BROADMOOR, JACKSON's "very own" missionaries, "just happened" to converge on the church recently from Ecuador, Peru, and France. PEGGY VAUGHN WALLACE, right, and SARAH GRANT PERKINS, center, grew up at Broadmoor, where they were active in GA and Acteens. DEANIE FERRELL, left, was a member at Broadmoor when her husband, Curtis, served there as minister to the Spanish. While the Wallaces were on furlough from Peru and the Perkinses on furlough from France, Deanie Ferrell was in the States on a brief emergency leave from Ecuador. The young women "found each other" at a WMU general meeting and compared experiences as first-term missionaries.



"Follow The Gleam" was the theme for the recognition service for GAs and Acteens at Fellowship Church, Choctaw Association. GAs who received badges were L-r, front row, Stephanie Smith, Susan Alford, Meriah Crowley, Leslie Harris, Becky Breland, Stephanie Burdine. Back row, L-r, leader Rhonda Crowley, Tracey Breland, Kathy Smith, leader Anita Cummins. Acteens (not pictured) receiving Studiact achievement awards were Queens-with-Scepter, Hope Alford and Mary Lynn Marshall, and Queen Regent, Alicia Dobbs. Their leader is Mary Weeks. WMU director is Ruby Halford; Roy R. Marshall is pastor.

Reception honors 50-year organist

Myra and Ivey S. Dixon were recently honored for their many years of faithful service to Black Jack Baptist Church (Yazoo County). They were recognized in the morning service, Oct. 31. Each was presented a plaque by the pastor, Kenneth Anderson, indicating the church's appreciation for their dedication. Mrs. Dixon resigned earlier this year as church organist with over 50 years of service.

The Black Jack church family honored Mr. and Mrs. Dixon with a reception on the afternoon of Oct. 31 in the home of Mr. and Mrs. Charles Nichols.

Capitalist plot?

SUN PRAIRIE, Wisc. (BP)—United Methodism's first and only woman bishop had some anxious moments leaving the Soviet Union recently. Wisconsin Bishop Marjorie S. Matthews said customs officials who searched her luggage were suspicious about a tourism sticker in her suitcase that said "Escape to Wisconsin."

The bishop had completed a church visit to Sweden, East Germany, and three cities in the USSR, ending with the port city of Tallin Estonia. The 66-year-old bishop said she became increasingly concerned by the delay, especially after customs officials found the promotional sticker. After keeping her until the last possible moment, the officials finally let her go, making her the last passenger to board the ship.

S. W. Davis, Jr., has resigned the Springdale Baptist Church, Attala Association, to become pastor of the Horseshoe Baptist Church, Holmes Association. The Davises' son, Paul, was church organist, and pianist for the adult choir at Springdale. The Davises' new address: Route 2, Box 270; Tchula, Ms 39169.

Jerome McLendon has resigned as pastor of Zion Hill Baptist Church, Copiah County, where he served for four years. He is available for interim, supply work, or pastorate in counties surrounding Hinds. His address is 5207 Forest Hill Road, Jackson, MS 39212. He may be reached by phone by day at 892-2722 and by night at 371-0364. He is employed as assistant principal at Crystal Springs Junior High School.

Oscar Russell has resigned as pastor of East Side Baptist Church, Gulf Coast. He has been serving in the association as a bi-vocational pastor.

Jackie Kay of Weatherford, Texas, has been called as pastor of Grace Memorial Church, Gulfport, and will begin his ministry there Dec. 27.

Rickey Blythe has been called as pastor of the Center Hill Baptist Church, Pontotoc County. Bill Hardin had been serving there as interim pastor.

Tommy R. Bufkin has been called as pastor of Concord Baptist Church, Yazoo County. He began his ministry there on Nov. 21.

Ron Geiger has resigned the pastorate of Popp's Ferry Church (Gulf Coast) to accept the pastorate of First Church, Beatrice, Ala.

Riverside Church (Gulf Coast) has called Tim Moran as pastor. The church ordained him Sept. 19.

Charley Rempel has been called as pastor of Success Church (Gulf Coast). He is a student at New Orleans Seminary.

Mt Zion Baptist Church, Brookhaven, Lincoln Association, has called Jerry Nance as minister of music and youth. Nance is a student at Mississippi College.

Marc L. Pendley has been called as pastor of Riverside Baptist Church, Asheville, N. C. He goes from the pastorate of Bear Head Baptist Church, Gainesville, Texas. He is a native of Caledonia, Miss., the son of Mr. and Mrs. D. A. Pendley, Jr., and is a graduate of Mississippi State University and Southwestern Seminary. The church in Asheville welcomed him and his wife, Karen, with a pounding.

Russell Naron has resigned as pastor of Woolmarket Church (Gulf Coast), effective Dec. 31.

"Great Imposter" dies at age 60

ANAHEIM, Calif. (EP)—The man who successfully posed as everything from a monk to a wartime surgeon is dead from a heart attack at the age of 60.

Ferdinand DeMara's life was the basis of the 1960 movie "The Great Imposter" starring Tony Curtis.

The 350-pound DeMara's assumed identities included a Trappist monk, a doctor of psychology, a surgeon, a dean of the philosophy school at a small college, a law student, a career researcher, a junior college teacher in Maine, an assistant warden at a Texas prison, and a zoology school graduate student.

His exploits at various points led to several serious criminal charges. He never spent a day in jail, however.

Since 1959, however, he stuck to his own identity. "He was the most miserable unhappy man I have known," said John J. Zane, his physician. "Over the past few weeks, all he said was... he wished he could die and go to heaven."

DeMara spent his final years working as an ordained Baptist minister and then as a visiting hospital chaplain.

Portuguese name leader

LISBON, Portugal—Maria Lourdes Nunes has been elected the first full-time executive secretary of the Portuguese Baptist Convention Department of Youth. Mrs. Nunes was elected to the post at the convention's 49th annual assembly.

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THE VILLAGE VIEW
FROM
Baptist Children's Village
P. O. Box 11308 Jackson, MS 39213

Mrs. Hugh T. Smith 1920 - 1982

Throughout its long and honored history of service to children, the very existence of The Village's compassionate ministry has been sustained and realized through the selfless service of Christian men and women by the hundreds, who have lived and worked in our cottages as "houseparents."

Few Mississippi Baptists come to know and adequately appreciate these unusual people because their lives are so filled with and inundated in the total welfare of Village children and their days and nights are accordingly so committed to duty.

Except for the dedicated willingness and hard work of these superior people, there would be no Village and there would be no Baptist child care mission in Mississippi. Virtually all of them can accurately be characterized as superior servants of God and God's children.

On occasion, Village young people and Village staff associates are blessed by the life, example and fellowship of one who classically symbolizes all that is good about a Village housemother. Such a classic example was Lula Mae Smith who left us for a better life late in October of this year.

For 10 years, during one of the busiest and most critical periods in recent Village history, Mrs. Smith and her husband, Hugh T. Smith invested their interest, energies, and their lives

in the Village ministry as houseparents to boys. Brother Smith also served simultaneously in the capacity of Supervisor of Buildings and Grounds on both Jackson campuses.

Mrs. Smith's thorough involvement with the lives of Village boys assigned to her care and her effectiveness in lifting and redirecting them to the safety of Christian living is so well-known to those who were her children during those years and to Village staff associates as to render description and detail unnecessary.

Her representation of the finest and best in group, child care workers was perhaps best portrayed a number of years ago in the Village motion picture film, "Come Home With Me," viewed by thousands in Mississippi, and in which film, Mr. Smith and her husband were chosen, with their cottage of boys, to portray a Village cottage household, approaching the ideal.

A number of years have passed since Mrs. Smith was last physically able to actively serve with us, but one is reminded of the Village tradition of service which she helped to cement each time Memorial Cottage on The India Nunnery Campus comes into view, and one's memory of her life of service with children is substantiated each time we see or hear from dozens and dozens of stable and productive young men who were her responsibility as Village children.

In more recent years, despite the unrelenting pain of a long and critical illness, Mrs. Smith continued to invest her days in the future of children through a private nursery and kindergarten service in the Meridian area, and as the supporting companion of her pastor/husband at Daleville Baptist Church in Lauderdale County.

Finally, in October of this year, her personal suffering was relieved and her effective service was ended. Her challenge and her example continues to live at the Village, as does the need which she so loyally filled.

The entire Village family honors her memory. Grieved by her physical absence, we are grateful that her suffering is over and we give thanks that the image of a hard working, caring Village housemother, so essential to our mission ministry, and which she so attractively typified continues to live among "Mississippi's largest family."

The Baptist Children's Village
P. O. Box 11308
JACKSON • MISSISSIPPI 39213
— CHRISTMAS 1982 —
Dear Friends:
To you, Mississippi Baptists— friends of children — your families — your churches, we express our appreciation for thoughtful friendship and generous support throughout 1982. To Almighty God, we give our thanks for the small role we have, because of you, in proclaiming his message of peace and good will to troubled and damaged children. We acknowledge divine goodness, characterized by your compassionate concern, to be both our means and our message.
As Christmas invades your family with reminders of the spiritual and emotional strengths which make your home safe and the material plenty which makes your holiday merry, I hope you will remember the needs of "Mississippi's largest family" in your Christmas prayer and in your Christmas giving. Use the enclosed envelope, if you will, in making a contribution to The Village's HOLIDAY FUND. Through such a gift you will brighten the eyes and lift the heart of a Village youngster during the holidays. More importantly, such a gift will help us fill food and milk costs for all our youngsters throughout the year, and make it possible for them to be your guests at a holiday table.
May joy and plenty, and the peace and love of Christmas be yours in a healthy New Year!
MERRY CHRISTMAS!
Paul N. Nunnery
Executive Director



Thank you, Paul Truitt Baptist Church, Pearl, for being our "birthday cake people"!

"I Am Thankful For . . ."

Food, home parents, houseparents, Jesus and friends were but a few of the "blessings" found and claimed by Village residents from "The Blessing Tree," the traditional Village way of worshipping at Thanksgiving. A Thanksgiving presentation entitled "Enough" was done by Lenora Ramseur, Madeline Smith, Lois Gill, Rhonda Tharp, Rodney Hall, Andy Parker, Donnie Williamson, Judy Culpepper, Sandy Moore, Linda Sims, Lisa Harris, Geneva Rutherford, Michelle McEmore, Michelle Price, and Teresa Hall. An "Alleluia" choir of Daniel Little, Chris Adams, David Knighton, Dawn Herrington, and Joe Williams then led the Blessing Tree Procession.

The Holiday Fund

To every American, the Christmas season means home, family, food and pleasant recollections of happy times in other years. To Christians, home, at the holiday season, has a very special meaning of warmth, love and safety.

Christmas, like Christianity, is perhaps most meaningful to the hearts and lives of children. Our duty — our opportunity — is with children and youth who will never capture the special meaning of Christmas nor accept the special message of Christianity, except as you help us help them.

Each year, we ask friends of The Village and its children to include our boys and girls in the American holiday tradition, and in the Christian holiday tradition, through a generous, cash gift to our HOLIDAY FUND.

Response to this appeal, during the years which are past, has been so encouraging until the HOLIDAY FUND has become the single most important appeal to individuals during the year.

Traditionally, gifts to this fund are used to purchase presents for the children at Christmas, and more importantly, the bulk of the fund is used to underwrite our expensive food and milk budget throughout the year.

Thus, as friends remember Village youngsters at this season, they invite our young people, quite literally, as holiday guests, both under the tree and at the table, because donors to the HOLIDAY FUND make Christmas possible for our children, and at the same time, provide most of the funds for our food and milk throughout the year.

A gaily-wrapped package under the Village tree for a child of your selection, or ours, is a good gift. A Christmas remembrance of clothing from one of you to one of our children is a better gift. The BEST GIFT is a generous, cash contribution to the HOLIDAY FUND!

We ask you to consider the needs of Village children this Christmas, and we ask you to mail your check to "The Baptist Children's Village, Box 11308, Jackson, Miss., 39213."

Village children have no one else upon whom they may count this Christmas.

Editor's Note

During the month of December, "The Village View" will be published on two occasions, this week, and on December 9. Next week's edition will include November records of gifts of memory and honor received.

Village Board of Trustees announces new officers

On December 2, the date of this publication, the governing board of trustees of The Baptist Children's Village is meeting in its final, quarterly session of 1982 in the Village's central offices on The India Nunnery Campus, near Jackson.

Our board officers this year are: president — Lyle V. Corey, a Meridian attorney; vice-president — Charles T. Hull, a retired military officer and businessman of Winona; and secretary — Dwight L. Hastings, a Laurel dentist.

At its December meeting, the Board will welcome a newly-elected member to its ranks, in the person of Larry W. Fields, pastor of Harrisburg Church in Tupelo, and temporarily, release one Trustee, W. F. Evans, pastor of State Boulevard Church in Meridian, from

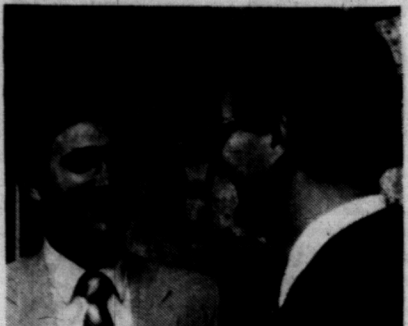
the responsibilities of active trusteeship.

Under convention policy, Village trustees may serve a maximum of two three-year terms on active duty before rotating off the Board into mandatory retirement of at least one year. Mississippi Baptist Convention nominates and elects all Village trustees, since the Village is an official agency of the Convention.

The December meeting will receive and consider a semi-annual report of the Village's staff evaluation committee, respecting every facet of our ministry and program and every area of the staff's responsibility. Trustees will be entertained at a pre-Christmas luncheon as the guests of Executive Director Paul N. Nunnery and Mrs. Nunnery.

Missionaries carry the torch for churches

South Louisville Baptist Church, Louisville, on Oct. 17 licensed Jimmie Dale Flake to the gospel ministry. He is a graduate of Starkville High School and has attended East Central Junior College and Mississippi State University. Flake is available for supply work and may be contacted at 104 Rhodes, Louisville, Mississippi 39339, or call 773-7043. The pastor of South Louisville Church is Gary Rivers.



THAD MOORE (right), master of divinity student at Midwestern Seminary, Kansas City, Mo., has been elected president of the seminary's Student Coordinating Committee, student government organization. A native of Grenada, Moore earned the bachelor of science degree at Mississippi College. He is currently pastor of Alpha Baptist Church in Kansas City while a third year student at the seminary. Shown with him is Richard Murrell, SCC secretary.



WEST HEIGHTS Baptist Church, Pontotoc, licensed DALE FITTS to the gospel ministry on Nov. 7. Fitts is a student at Union University, a Baptist school in Jackson, Tenn., and is serving as minister of music at East Laurel Baptist Church, Jackson, Tenn. He is one of 10 young men who have surrendered their lives to the ministry in the last two years at West Heights. All are in college or seminary preparing for the ministry and one is serving as pastor of a church in Pontotoc County. Shown at left presenting the certificate is pastor of the church, Jack Gregory.



Sammy Wayne Hatcher, formerly of Fayette Baptist Church, Fayette, Miss., has been selected to be included in the 1982 volume of *Outstanding Young Men of America*. He is now pastor of Scooba Baptist Church and is BSU director at East Mississippi Junior College at Scooba.

Wilmon Cook has been ordained as a deacon at Galilee Church, Copiah County.

Eddie Broadhead, a candidate for the Ph.D. degree at Southern Baptist Theological Seminary, Louisville, Ky., has been named a Rotary Fellow for 1982-83. Broadhead, of Meridian, Miss., is one of 1,250 students chosen from nominees in 65 countries. The \$15,000 in scholarships is to be used to fund one year at a school of the recipient's choice. Broadhead, 27, will study at the University of Bern, Switzerland. He is pastor of Jordan Baptist Church, Sanders, Ky. After graduation, he hopes to minister in the Third World, teaching and doing relief work.



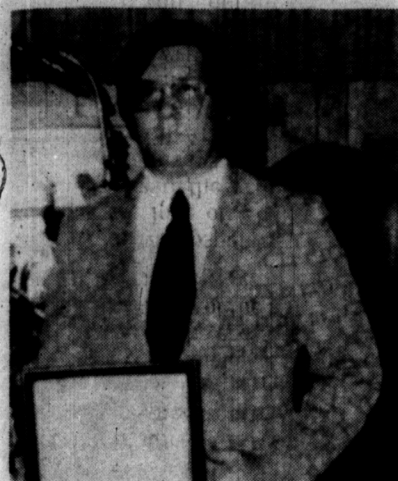
JAMES HICKS, right, was honored by East Pleasant Grove Baptist Church, Clarke County, on Oct. 10, for 27 years of perfect attendance in Sunday School. The interim pastor, T. E. Williams, announced that Hicks was the church's first president of the Baptist Young People's Union, served on the cemetery committee for 30 years, and was church treasurer 10 years. Hicks' daughter, Alice Andrews, left, placed an attendance pin on her father's lapel. Lunch was served in his honor, and a special service was held in the afternoon.



HARDY BAPTIST CHURCH, GREENADA COUNTY, on Oct. 2, gave perfect attendance pins to (front row, l-r) STEVE WARD, 9 years; NELLIE WARD, 9 years; DAWN GETTYS, 7 years; (back row l-r) BECKY WARD, 9 years; KESLEY BRISCOE, JR., 13 years; and MELINDA TILGHMAN, 2 years. James Ward, assistant Sunday School director, made the presentation. Guy E. Smart is Sunday School director. Gary L. Black is pastor.

Jerry Austin was ordained as a deacon at Lee Memorial Baptist Church, Pontotoc County, on Oct. 24. Haskell Gillespie is interim pastor.

Wes Ellis, former pastor of several churches in Mississippi, was elected president of the Baptist Convention of New York in their annual meeting earlier this month in Buffalo. Ellis is a native of Louisiana. He attended Mississippi College and New Orleans Seminary. He and his wife, the former Marjorie Faust of Jackson, and their four sons have resided in New York since 1975 when he was called to the pastorate of the Vassar Road Baptist Church in Poughkeepsie.



Tim Edington has been licensed to the gospel ministry by Shiloh Baptist Church, Chickasaw County. He may be contacted at Rt. 3, Lot 34, Houlika, Miss. 38850, for preaching engagements.

Crooked Creek Church, Lawrence County, presented Sunday School perfect attendance pins on Nov. 14 to Rose Davis, 16 years; David Davis, 14 years; Fannie McGuffee, nine years; Winford Stephens and Tina Stephens, six years; Clinton White, five years; Kim Davis, four years; Tracy and Carmon Cliborn, three years; Tess Cliborn, Danny Cliborn, Bertha Cliborn, two years; Rhonda Cliborn and Mandy Cliborn, one year. Combined, this attendance record totals 60 years. Ray Hodges is interim pastor.

Tate Street Church, Corinth, ordained four deacons Oct. 10. Pastor Mike Burczynski preached the ordination sermon, challenging Gerald R. Ayers, Herbert D. Key, Glenn R. Miller, and James M. Sharp to follow the example set by the deacon Philip.

Jimmy Walters, son of Mr. and Mrs. James Earl Walters, Pelahatchie, was recently licensed to the gospel ministry by Barefoot Springs Baptist Church. He is a graduate of Northwest Junior College, Senatobia, and attended Mississippi State University. He is available for supply preaching, revivals, interim work, or a regular pastorate. He may be contacted at Route One, Box 21, Pelahatchie, Miss. 39145 (telephone 854-8013). Elton Moore is pastor of the Barefoot Springs Church.

Tishomingo Chapel (Alcorn) ordained Billy Talley to the ministry Oct. 31. Victor Ward, pastor of Tishomingo Chapel, gave the charge to the candidate. Kara Blackard, pastor of Wheeler Grove Church, gave the charge to the church. Talley is pastor of Shady Grove Church, Tishomingo Association.

Alvis Cooper, pastor of Calvary Baptist Church, Winston County, recently preached for revival services in Utah.

Devotional

Wonderful Counselor

By Dennis L. Johnsey, pastor, First, Summit
He shall be called . . . Wonderful Counselor . . .
(Isaiah 9:6)

The further a man knows himself to be from perfection, the nearer he is to it. This statement has a lot of truth in it. Do we really know ourselves? Do we know our strengths and our weaknesses? Do we know how to plan properly? Do we know what we need most in life?

"And He shall be called . . . Wonderful Counselor . . ." speaks of one to whom we can go. Literally the Hebrew reads "wonder of a counselor" meaning "wonder-counselor" or "wonder planner." Isaiah uses four compound names to describe the deliverer because his unique dignity cannot be covered by single names. "Wonderful Counselor" emphasizes primarily that he will be most effective in planning, in formulating a plan for action. A great work is to be done by him, even the greatest ever attempted.

There is the story of an eloquent monk in the Middle Ages who came to a city of Europe and announced that the next day he would preach on the love of God. The cathedral was filled with people anticipating a great sermon. As the congregation waited, the rear door of the cathedral opened quietly; and the monk walked down the long aisle carrying a lighted candle. He walked to the altar and instead of going to the pulpit he stood before the crucifix, the large figure of Christ hanging on the cross.

In the awesome silence and without a word of comment, he held the lighted candle to the wounds in Christ's feet made by the spikes; then he lifted the candle to each nail print and the wound in each hand. Lastly, he held the candle at Christ's side, where the spear had cut a deep wound. Then he blew out the candle and walked silently out of the cathedral. He is the Wonderful Counselor.

Bible Book

Evidence for authority

By Gene Henderson, pastor,
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II Cor. 11:22-23; 12:2, 4-5, 7-13

If it had not been for the Corinthians Paul would never have published the record of his spiritual experiences found in II Corinthians 11:16-12:13. Since his detractors apparently had swayed the Corinthians through "foolish boasting," Paul felt compelled to do some boasting of his own (11:18). In the process Paul instructed the Corinthians and all Christendom concerning proper boasting (cf. 10:17, 12:9-10). Through his "foolish boasting" Paul gave evidence of his apostolic authority.

I. Boasting "according to the flesh" (II Cor. 22-23)

Although Paul conceded that he could not boast about harsh and contemptuous treatment of the Corinthians, he did affirm that he was as courageous as his opponents in other ways (11:20-21). Paul certainly did not consider himself in the least inferior with respect to ancestry or accomplishment. He had maintained the language and customs of his forefathers (Hebrew, cf., Acts 21:40). He also preserved the sacredness of the nation and was zealous in the spread of Judaism (Israelite, cf., Phil. 3:5). Furthermore, Paul was by birth a "descendant of Abraham," and even more by faith (cf. Gal. 3:29).

In the sphere of ministry (servants of Christ) Paul excelled his antagonists. He identified (11:23) four broad areas in which his superiority was demonstrated: (1) his unflinching missionary zeal and toil, (2) his imprisonments, (3) corporal punishment, and (4) the threat of death (cf. II Cor. 1:9, I Cor. 15:31). Paul gave specific illustrations to confirm the broad areas in 11:24-27. In addition to "those things that are without," probably a reference to the list of sufferings, Paul indicated the stress that accompanied the ministry. It seemed a constant pressure was upon him because of moral and doctrinal problems in the churches (11:28). Sympathy for those with weak moral consciences and those caused to stumble in their faith were but two examples (11:29).

II. Boasting with reference to "revelations" (12:2, 4-5)

Paul apparently had multiple experiences that involved visions and revelations (note the plural form in 12:1). Probably the "super-apostles" had related such episodes. Paul gave only one example of an experience of revelation. He declared that he had been caught up to the third heaven fourteen years before, a time well

after his conversion and possibly just prior to the missionary activity recorded in Acts. Paul's use of the third person (a man) indicated his reluctance to talk about the experience. Paul was unsure of the circumstances surrounding the experience (12:3), but there was no doubt about the event itself. He knew that he had seen "paradise" and had heard things "too sacred to repeat" (12:4).

Paul refused to glory because of this unusual spiritual experience (12:5). It was something God had done. The passive verb "was caught up" indicated that God was in control not Paul. Presumably the experience was meant to encourage the apostle in the hard missionary toil before him. Paul realized that he was not superior to others because of it. In fact, it led to a greater awareness of his dependence upon God.

III. Boasting regarding "weakness" (12:7-10)

Pride is one of the greatest dangers in the life of any Christian, but particularly to Christian leaders. Paul's famous "thorn in the flesh" was given to guard him against any false opinions about himself. Although Satan was the instigator of the thorn, God used it to accomplish his purpose in Paul's life. Whether the "thorn" referred to some physical malady, opposition that he faced, or spiritual trials in his ministry, the point remains: the thorn was to protect Paul from pride and to encourage him to depend upon the grace of God.

No mature person enjoys suffering, and Paul was no exception. He prayed for the "thorny" situation to be corrected. It was not. Instead God spoke to Paul words that forever rang in his ears, "My grace is sufficient for you." God gave assurance rather than deliverance. God's power could be completed in him only when he confessed his need or weakness (12:9). Therefore, Paul accepted the troubles of the Christian life because he had the assurance of God's presence and power during his darkest and most human moments (12:10).

IV. Boasting in behalf of the Corinthians (12:11-13)

The Corinthians were responsible for Paul's outburst of "boasting" (12:11). In reality, the Corinthians should have defended Paul against his detractors. They had witnessed his manner of life and the results of his ministry among them. God had validated Paul's ministry with attesting miracles (signs) that produced awe (wonders) and demonstrated divine power (miracles) (12:12).

Uniform

Nature of Luke's Gospel

By Charles S. Davis, associate
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Luke 1:1-4; 5:29-32; 8:19-21; 9:18-22

For the next thirteen weeks we shall be studying the gospel according to Luke. There is just one gospel—the good news about Jesus Christ—but we have that good news from four different points of view. Matthew, Mark, Luke, and John each has its unique emphasis, purpose, and appeal.

When one compares Luke with the other three gospels, it can be seen that Luke treats a number of themes in his own characteristic manner. It will be helpful at the outset of our thirteen week study of Luke's gospel to list its special characteristics.

I. Luke is the gospel for the Gentiles. It is almost certain that Luke himself was a Gentile. In Colossians 4:10-11 he is not included among the Jews who were companions of Paul in his imprisonment; thus, we assume that he was a Gentile. We do know that he was a physician (Colossians 4:14) and an associate of Paul (Philemon 24; II Timothy 4:11).

Unlike Matthew, Luke does not especially emphasize the life of Jesus as the fulfillment of Jewish prophecy. He very seldom quotes the Old Testament at all. When he is giving the legal genealogy of Jesus (chapter 3), he traces the descent not to Abraham, the founder of the Jewish race, as Matthew does, but to Adam, the founder of the human race. Luke was writing, not for Jews, but for people very much like you and me; therefore, he presents Jesus not just as the Jewish Messiah but as the Savior of all mankind.

II. Luke's gospel is especially the gospel of prayer. At all the crucial moments of his life, Luke alone of all the gospel writers shows us Jesus at prayer. Jesus prays at his baptism (3:21); before he chooses the twelve disciples (6:12); before his first prediction of his own death (9:18); at the Transfiguration (9:29); and upon the cross (23:40). Only Luke tells us that Jesus prayed for Peter in his hour of testing (22:32). Luke also gives us the parables of the insistent friend at midnight (11:5-13), the importunate widow (18:1-8), and the Pharisee and the tax collector as examples of Jesus' teaching on prayer. Evidently, both Luke and Jesus were great believers in prayer.

III. Luke's gospel gives a very special place to women. Mary and Elizabeth figure prominently in the birth accounts of Jesus and John the Baptist. It is Luke who tells us of the

raising from the dead of the widow's son at Nain (7:11-17), the penitent woman who anointed Jesus' feet (7:36-50), the visit with Mary and Martha (10:38-42), and the healing of the crippled woman (13:10-17). Luke also tells us that a number of women provided support for Jesus and his disciples (8:1-3). It is obvious that Luke did not share the sentiment of the Jewish man's prayer which thanks God that God has not made him "a Gentile, a slave, or a woman."

IV. Luke's gospel is the universal gospel. Jesus Christ is for all men without distinction. Luke tells us that Jesus cared for and accepted many persons whom the orthodox Jews of his day would have considered unclean.

(1) Samaritans—Only Luke tells the parable of the Good Samaritan (10:30-37). The one grateful leper of the ten whom Jesus healed was a Samaritan (17:11-19). Although it was common knowledge that Jews had no dealings with the Samaritans (John 4:9), Jesus cared for them, too.

(2) Tax collectors—Luke tells us of Jesus' sympathy for tax collectors. Most Jews felt that tax collectors had sold out their fellow Jews and classified them in the same category with murderers and robbers. But Luke tells of the tax collectors who came to John for baptism (3:12-13), the parable of the Pharisee and the tax collector (18:9-14), and the conversion of Zacchaeus, the unpopular tax collector in Jericho (19:1-10).

(3) Luke is supremely interested in the poor (see 1:48-53; 4:18; 5:3; 6:20; 7:22; 16:19-31). Luke's gospel has been called "the gospel of the underdog." His heart, like the heart of Jesus, reached out to those who were most in need.

(4) Better than any other gospel writer, Luke shows Jesus as the friend of outcasts and sinners. He alone tells the story of the penitent woman who washed Jesus' feet with her tears (7:36-50), of Zacchaeus (19:1-10), the penitent thief on the cross (23:43), and the immortal story of the Prodigal Son (15:11-32).

Luke of all the gospel writers saw no limits to the love of God. He would have agreed with the writer of the gospel song which says, "Could we with ink the ocean fill, And were the skies of parchment made, Were every stalk on earth a quill, And every man a scribe by trade, To write the love of God above, Would drain the ocean dry, Nor could the scroll contain the whole, Though stretched from sky to sky!"

Life and Work

Faith and repentance

By David McCubbin, associate
pastor, First, Meridian
James 4

As I read James 4:1-4, I am reminded of the words of William Wordsworth:

*The world is too much with us; late and soon,
Getting and spending, we lay waste
our powers;*

*Little we see in Nature that is ours.
We are creatures of desire. We see and want. We strive and obtain only to discover that the want, the desire has not been satisfied.*

Persons are incomplete in and of themselves. Each has needs that must of necessity be met from without. Psychologist Abraham Maslow came up with a list of significant needs in ascending order: physiological needs, safety needs, acceptance needs, esteem needs and self-actualization needs. Think of the human condition from which these needs are generated. There is hunger, thirst, nakedness. There is anxiety born of insecurity, a sense of loneliness because of unacceptance and the frustration of inadequacy. Finally, there is perplexity over what it is all about. Has one missed the mark? Is there any purpose in it all? It all adds up to incompleteness, a lack of wholeness, a vacuum that craves filling.

Yes, persons have needs that must be met from without, God having created persons with needs has also made provisions to meet those needs. Individuals, more often than not, refuse to listen to God concerning the answers to their needs. They go their own way trying to find satisfaction and fulfillment only to go from one restless discontent to another and finally come up short.

James addressed this human predicament. Selfish ambitions, passions and desires were causing strife within the fellowship and community. Apparently there was continual infighting going on that erupted in clashes from time to time. Selfish desires were at the heart of the problem. Individuals were trying to satisfy their needs outside of God and his provisions. When God is left out there is no true satisfaction or peace.

James told his readers that they were leaving God out. They were following the world's path in seeking to satisfy their needs. The world was a term inclusive of all that left God out. His readers, for the most part, had not sought the answer to their needs in prayer. "You do not have because you do not ask" (v. 2b). Or, he scolded, "If you do ask in prayer, you do so for

selfish reasons." Your main interest is gratifying your own desires rather than following the will of God. James' words, "Therefore whoever wishes to be a friend of the world makes himself an enemy of God" (v. 4b) expressed in another way the words of Jesus, "You cannot serve God and mammon" (Matthew 6:24b).

In verses 7 through 11 James called upon his readers to repent. This was a matter of changing their ways, of turning from the world to God. It was a matter of recognizing the wrongness of their behavior. There was an element of sorrow included. Although the word repent was not used in these verses the concept of repentance was clearly depicted.

There was to be a change of allegiance. God was to become the source of control and the devil was to be shunted aside. When God was admitted, Satan must flee for he cannot stand in the presence of God. God had shown his readiness to come to persons in the incarnation of his son. In verse 8a James made two statements that I think mean the same thing. "Cleanse your hands you sinners, and purify your hearts; you men of double mind." He called upon them to turn from wrong to right, from Satan to God, from the world's way to God's way.

Recognition of their unclean condition, their distance from God, the direction they were heading should bring sorrow and weeping. Only in turning contritely to God could they be lifted from their sinful, sorrowful plight.

In verses 11 and 12 James returned to the strife and identified an element of it as speaking evil against one another. To do this was to usurp the place of God, setting your own criteria (law) and judging another in the light of your standard.

In verses 13-16 James again pointed to a life which sets its own direction without consideration for the word of life. Having pointed out the wrong way and the need for a change James concluded "Whoever knows what is right to do and fails to do it, for him it is sin" (v. 17).

When we focus all our energies on meeting our needs from the world about us we dissipate our capacity to relate to God and draw the greater satisfaction from above.

The Christian faith has not been tried and found wanting. It has been found difficult and left untried. G. K. Chesterton.